VITULI LABIORUM.

OR, A

THANKSGIVING SERMON,

IN

Commemoration of our Great Deliverance

From the HORRID

Powder-Plot, 1605.

And also of Gods Merciful Discovery of a Bloody Conspiracy against His Majesties Person, and the Protestant Religion, 1678. Both intended by the Papists.

Preached at St. *Peter's*, *Exon*, *Nov.* 5. 1678.

In Prosecution whereof the Churches Persecutions, Foreign and Domestick, by the hands of Popish Votaries, ever since the Reformation, are briefly recapitulated.

Their charge of Novelty on our Church and Religion is retorted.

The absurdity of many of their Doctrines and Principles, and how destructive unto Civil Government, is detected.

By *JOHN REYNOLDS*, M.A.

London, Printed for *Tho. Cockeril* at the *Three Leggs* in the *Poultry*: And *Walter Dight* Bookseller in *Exceter*, 1678.

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To the Right Worſhipful

Sir *THOMAS CAREW*, Knight,
Judg of the Seſſions for the County of *Devon*,
and Recorder of the City of *Exceter*.

Honoured Sir,

NO ſooner could I make my thoughts to comply with the motion of publiſhing this Sermon, (which I preſume for its ſeaſonableneſs unto the preſent juncture of affairs, more than from any intrinſick worth therein, ſome that heard it were pleaſed favourably to eſtimate) but it preſently became the matter of a deliberation with my ſelf, what could diſcourage me from hoping but that your worthy Name might prove auſpicious unto it, by lending it ſomething of a credit to paſs out into the world? I foreſaw nothing that could check my pleaſing aims herein, but might ariſe either from the ſubject treated of in this Diſcourſe; or from the perſon whoſe it was, and doth now preſent it unto your candid acceptance; or from the defectiveneſs of the management and handling of it.

As to the firſt of theſe, I did the more eaſily perſwade my ſelf, that it could not offend you to ſee and read in this Sermon the deformities of a falſe Religion in any degree expoſed, who have your ſelf zealouſly eſpouſed, and are ſo good a friend unto the true and beſt Religion in the world. A Religion never ſuffi-

 ciently

ciently to be praiſed and commended for the certainty of its Rule, which are thoſe Books of Canonical Scripture, of whoſe authority there was never any doubt in the Church: for the compactedneſs of her Fundamentals, determined and ſummed up in the Apoſtles Creed, explained in thoſe others which are called the Nicene *and* Athanaſian: *for the ſimplicity of her Sacraments, and all her Adminiſtrations managed, in a language, and performed with that decent plainneſs as may be underſtood by all that are concerned in them: for the gravity and ſoundneſs of her Ordination and Miniſtry; for the peaceableneſs of her Tenets, in obedience to the Magiſtrate; for her conformity to the Apoſtolick and Primitive pattern in all things, ſo far as the looſeneſs of this Age will bear: for the undoubted aſſurance of finding Salvation by its Rules and Precepts, if we continue in them and do them. Theſe and the like are the lineaments of our and your Religion, which cannot be diſpleaſing unto you to aſſent, and therefore neither to oppugn the contrary.*

But neither, in the ſecond place, could I ſuppoſe any diſreſpect unto the perſon, ſubmitting thoſe Papers unto your candor, that ſhould be able to create unto you any ill reſentment of the Sermon it ſelf. In that what never had been, I could eaſily hope, muſt have a greater occaſion than this to beget it. For indeed it is a pleaſure to me to let the world to know, that under Him

Jam. 1. 17. who is the giver of every good and perfect gift, *next unto the memory of my exeellent and worthy Patron deceaſed, I owe moſt unto your care and providence, for the comfort and* bene eſſe *of my being and Miniſtry in the place where I am: whereby you have buoyed me up above the neceſſity of depending upon the precarious benevolence of a people; which I wiſh no*

good

good or honeſt Miniſter were ever put to truſt to. A good part of my Books deſervedly bear your honoured name upon them for their Donor: The firſt and the moſt ſeaſonable News-years gift I could poſſibly have received for the encouragement and aſſiſtance of my firſt ſtudies in this your own Dwelling-pariſh. You never yet denied me any requeſt (which notwithſtanding have been very many) that in conſiſtency with your Honour and Power I durſt move unto you: nor ever ſpared to take any pains (which yet have been very great) whereof the ſucceſs in proſpect hath promiſed fairly on my behalf. So ſure hath been my happy intereſt in your ever valued reſpects, that I never found it hitherto checked with the leaſt change of countenance or carriage. So noble and generous, that whereas anothers kindneſſes would have neceſſitated a man to the ſtudy of an Anſwerable Gratification; you have always taken my Relation to you as your Miniſter for ſo ſufficient a Superſedeas *to ſuch deſigns, that I have never apprehended any adventure more hazardous of yours, than only to attempt it. I cannot really admit any diminutive account of your goodneſs to my ſelf, otherwiſe than by conſidering you in that larger ſphere which God hath placed you in, as a* κοινὸν ἀγαθὸν, *a common good to your Country; of which for me to ſay any thing, would be altogether unneceſſary, foraſmuch as there are every day ſo many mouths open to acknowledg it. There being therefore no room for the ſcruple of a perſonal prejudice: It remains in the third place, that only the defectiveneſs and blemiſhes of my ſpeaking unto this ſubject, can render it unworthy of your acceptance: and as to this, I confeſs the charge; and relye upon your known and experienced candor to excuſe and lay your finger on the* nævi *of this Diſcourſe. Indeed it is a ſmall and a ſlight*

thing

thing in it ſelf, to have your Name prefixt unto; but yet it is not unuſual for Maps in ſingle ſheets to carry their Dedication on their forehead. And as for the failances in the manner of handling it; foraſmuch as it is a time for every one of us to ſhew his zeal for his Religion, the fear of ſmaller miſcarriages that are frequently incident to zealous actings, will no more diſpenſe with their total neglect, than it can warrantably preſcind or ſupercede any other Moral or Religious duty, in that we cannot acquit our ſelves therein with an abſolute perfection. Hoping therefore that upon the removal of thoſe bars firſt ſuppoſed, my way of acceſs unto your favourable reception of theſe few Pages is plain and open, I ſhall in gratitude for (what I preſume of) your pleaſing countenance reflecting on them, and all other ſignal pledges of your kindneſs, think my ſelf now and ever obliged to pray, That the father of mercies would ſtill make good the multiplied effects of his infinite love and goodneſs, for your temporal and eternal welfare. That the generation riſing may by an hundred-fold recompence unto the hopeful branches of your Family, all the good that your ſelf have been the inſtrument of unto the generation ſhining; and that he who is now your humble Orator at the Throne of Grace, may never want the opportunity or power of approving himſelf to the laſt day of his life.

Sir, Your moſt faithful and

affectionate Servant

JOHN REYNOLDS.

St. *Thomas*
Novemb. 13.
1678.

A Thankſgiving Sermon in Commemoration of our Deliverance from the *Powder-Plot*, and of the diſcovery of the late Bloody Conſpiracy of the Papiſts.

Pſal. CXXIX. 1, 2.

Many a time have they afflicted me from my youth, may Iſrael now ſay.

2. *Many a time have they afflicted me from my youth, yet they have not prevailed againſt me.*

Baronius the great *Annaliſt* for the Church of *Rome*, hath indeed made a very proud and lofty claim on the Popes behalf, *viz.* That Chriſt after his Reſurrection tranſlated upon the Popes both Prieſthood and Kingdom. But by what a thin and faint argument doth he graſp at ſo large a Juriſdiction? namely, That this was ſignified, by that ſhadow of St. *Peter*, whereby the ſick were healed; that the Popes ſhould always have the ſame power, which Chriſt himſelf had, though never ſo far different from him in good life and manners; becauſe they ſhould ever at leaſt retain the ſhadow. But I pray what conſequence is there from the

Baron. Annal. Tom. 1. Ann. 34. Art. 275. Ann. 57. Art. 39.

Act. 5. 15.

the ſhadow of St. *Peter*, unto the ſhadow, and from thence unto the power of Chriſt? and that power likewiſe that ſhould not ſerve to heal the ſick as did St. *Peter*'s ſhadow, but to deſtroy Kings and Kingdoms? for what other miraculous power have they made proof of this thouſand years? A cruel inſtance thereof we had in the Conſpiracy plotted againſt us this day Seventy-three years ago, wherein the Pope and his Agents taking counſel with the Prince of Darkneſs, were agreed and ſworn together, yea and approached within a few hours of accompliſhing their Helliſh deſign, To blow up the King and Royal Family, the Clergy, Nobles, Knights and Burgeſſes in Parliament; the very confluence of all the Glory, Piety, Learning, Prudence and Authority in the Land, with one ſulphureous blaſt.

«But becauſe age and length of time generally brings with it the oblivion and forgetfulneſs of the moſt notable occurrences; and that we experimentally find our irreligious age to be grown ſo remiſs and negligent in the recognition and celebration of this once renowned Deliverance: God is pleaſed from time to time to awaken and rub us up by ſuffering this bloody brood of the *Papacy* to engage upon ſuch like attempts afreſh; though (to his only praiſe be it aſcribed) hitherto without accompliſhing their wicked aims and purpoſes. Such was the traiterous deſign wherewith we have been alarm'd this laſt month; the conſequents whereof, had it taken effect, I dread to think! In reſpect of both which, and manifold other repeated occaſions, our merciful God having ſo often preſerved and ſhielded our Princes and their Kingdoms, our Church and Religion, from their implacable rage and fury; good

reaſon

reaſon have we to make our hearts and ſpirits thankfully to accord with this Pſalm of praiſe, part of which you have heard read in the words of our Text. *Many a time have they afflicted me from my youth, may Iſrael now ſay; many a time have they afflicted me from my youth, yet they have not prevailed againſt me.*

This is one of the fifteen *Pſalms* that is intituled a Song of Degrees, a Song of Aſcenſions or of Heights, either to note the excellency of the Song; and without doubt much more ſweet and captivating would theſe Pſalms appear unto us, if the nature and reaſon of the *Hebrew* Muſick and Poeſie were better known unto us than it is: Or a Song of degrees, with reſpect unto the ſtairs or ſteps which by degrees went up into the Houſe of the Lord, whereon the Singers ſhould ſtand; or in reference to the ſeveral Stages of their coming from *Babylon*.

The deſign of the Pſalm is to recount the Churches paſt troubles and deliverances, occaſioned by ſome good ſucceſs of Affairs, in evading the hands of their enemies, then freſh in memory, *Many a time have they afflicted me from my youth, may Iſrael now ſay.*

From my youth] from the time of my being in *Egypt*, from whence I came forth, when I grew up to be a Church, or from my firſt Conſtitution.

The words do afford us three principal heads of Diſcourſe.

Firſt, Here are the Perſecuting attempts of the

Enemies of Religion againſt the *Iſrael* of God, or againſt Gods Church, which we have twice delivered, either by way of Poetical elegancy, or out of a zealous affection to the praiſe and glory of God in reciting it, or the better to expreſs the malignity and ſpight of the Enemies themſelves: *Many a time have they afflicted me from my youth*, &c.

Secondly, Here is the fruſtration of thoſe miſchievous attempts againſt the Church: *Yet they have not prevailed againſt me.*

Thirdly, Here is the Churches bounden and thankful reflection on her afflictions, and the happy iſſue of them, ſuggeſted by the Pſalmiſt: *May Iſrael now ſay*; which ſtands in the middle between the Churches Perſecutions and Deliverances as reſpecting both; the miſery and the malice of the one excellently ſerving to enhanſe the mercy and the value of the other.

I. In the firſt of theſe Generals we have again three Branches.

1. Here is the Churches Affliction or Perſecution by the hands of her Enemies: *They have afflicted me.*

2. Here is the frequency of the Enemies inflicting trouble and perſecution on the Church: *Many a time have they afflicted me.*

3. Here is the earlineſs of the Enemies ſpight and malice againſt the Church of God, attempting to blaſt it in the bud: *Many a time have they afflicted me from my youth.*

1. The

1. The first branch of this Division shews us the ordinary case and state of the Church of God, to be a state of affliction; being to grapple with enemies, and that at first seeming with very great odds and disparity; for thus you find the enemies of the Church to be expressed in the Plural Number, *they*; whereas the Church it self is simply spoken of in the singular Number, *they have afflicted ME.* The *Jews* while they inhabited *Canaan*, the land of Promise, how vastly were they out-numbred by their enemies that surrounded and compassed them on every side? On the East they had the *Moabites*, *Ammonites*, *Assyrians*, and *Chaldeans*; on the West the *Philistines*; on the North the *Syrians*; on the South the *Arabians* and *Egyptians*; and these were all alike maliciously bent against them. Compare but the Popish and the Protestant interest in the world, how few are the Protestant Kingdoms and Territories in comparison of those large Dominions which do strike sail to the See of *Rome?* and even amongst those who sculk under the name of Protestants, how few are there who would adventure any thing in a critical time upon that Profession, which in a calmer state of things they are ready to protest unto? now from these their numerous enemies what can the Church of God expect but affliction and trouble? Either,

1. By open force; as *Cain* did furiously imbrue his hands in his brothers blood, and so Christened the Church with her first Martydom. Or as Pagans and Infidels in the Primitives times of Christianity, when they could not tell where else to lay the charge of their publick calamities; that

which was presently uppermost with them, was *Christianos ad Leones*, away with the Christians, let them be thrown to the Lions. And 'tis hard to say in those first Ten Persecutions, which had less remorse or more barbarity with them, either the beasts themselves unto which the Christians were frequently condemned; or their unjust Persecutors, who did sentence them unto such kind of violent torments. 'Tis most probable that St. *Paul's* fighting with beasts at *Ephesus* is to be understood *de hominibus ferinis*, concerning those who had the nature of savage beasts in the shape of men. And we frequently find up and down the Scripture, such kind of unrelenting blood-thirsty persons metaphorically called strong Bulls of *Bashan*, Leopards, Leviathans, and what not? The *Papists* in their intended *Powder-plot* had conspired to act such a part, that would have convicted them to have been more unnatural than the very wild beasts of the desart. For to make this work of darkness sure, they were content to have blown up some of their own Friends, which they must have done to bring it to pass. Like cursed *Herod*, who is said to have murdered his own Son among the Infants of *Bethlehem*, because he would be sure not to miss of the new-born King of the *Jews*.

1 Cor. 15. 32.

Psal. 22. 12.
Dan. 7. 6.
Rev. 13. 2.
Isa. 27. 1.
Psal. 74. 14.

Baron. out of *Philo.*

2. But if the Enemies of Gods Church cannot bring to pass their spightful purposes against it by open force, then they fall to work by subtile close undermining practises; sometimes by their sophistical insinuations perverting the Church in point of sound Doctrine, or soiling the Churches purity; and surely this is enmity destructive enough. Thus

* the

the first Council of *Nice* had an *Arrius* to find work for them; the first Council of *Constantinople* had a *Macedonius*, if possible, to instill poyson into them. The Council of *Calcedon* had an *Eutiches* to go about to deprave them. *Chrysostome* had the *Manichees*, and St. *Augustine* had a *Pelagius* his * Co-temporary to deal with them.

Sometimes the Enemies of Gods Church subtilly compact the loose pieces of some pernicious enterprize against her, by matching great relations and interests with those that are of principal note and renown in the Church; *Facile is exambit filiam qui matrem habet propitiam.* Thus our Ecclesiastical History telleth us of *Valens* the Emperour, when he first took upon him the Empire he was an Orthodox professor, a man well-furnished and accomplished with the Principles of Apostolical Doctrine; but being once married to an *Arrian* Lady, she soon acted the part towards him, that *Eve* did unto *Adam*, insnaring and captivating him to the same heresie; insomuch that he afterward became a most bloody Persecuter of the Orthodox Church of Christ. But besides this of making affinity with some of the Churches worthy Patriots, they can otherwise slily pretend themselves her friends for a time; hanging out false colours till they see their own opportunity to change the Scene. After this manner came many of the Scribes and Pharisees, and Lawyers to our Saviour, like so many Devils in *Samuel's* mantle, silvering their viperous tongues with fair language; but in the mean time the odious device of their hearts was how to entrap him in his words. Such there were who

ὃ δὲ χρή ποτε, καθάπερ, οἱ τὰς αἱρέσεις μετιόντες ποιοῦσι, μοιχεύειν τὴν ἀλήθειαν, οὐδὲ μὴν κλέπτειν τὸν κανόνα τῆς ἐκκλησίας, ταῖς ἰδίαις ἐπιθυμίαις καὶ φιλοδοξίαις χαριζομένους ἐπὶ τῇ τοῦ πλησίου ἀπάτῃ, &c. Clem. Alex. Στρωμ. λογ. Ἑβδομ.

* Dempsterus ex Walfilda refert eodem die quo ille in Angliâ natus, tenebras errorum toti mundo effudit, summum Ecclesiæ lumen Augustinum in Africâ emicuisse. *Theodor.* Hist. Eccles. lib. 4. cap. 12.

crept

Luk. 20. 20. Μοχθήρους τῶν χριστιανῶν ἐπιπλάστως ἐσχηματιζομένους τοὔνομα, *Euseo.* de vitâ *Constantini*, lib. 4. cap. 54.

Ezra 4. 2. Hoc consilio ut illis intermixti personas inter se committerent, & ita opus interverterent. *Jun.* in loc.

Nehem. 4. 11.

crept into the Church under the benign aspect of *Constantine* the Great, hypocritically putting on the Christian name, though they were nothing such. Another such race of these two-faced men we have *Ezra* 4. who delighted in the ruins of the Temple, and fretted with indignation of heart against *Zerubabels* endeavours to rebuild it; and to the end that they might effectually hinder the work, they subdolously offer their service to promote it, *Let us build with you, for we seek your God as ye do.* Thus as in the building of *Solomon*'s Temple, all things were before hand so framed and fitted in Mount *Lebanon*, that not so much as the sound of an Axe or Hammer was heard in *Jerusalem*, when it came to be erected: So on the other hand, those desperate destroyers of the Temples of the living God, have their hidden ways of executing their purposes, without being obstreperous to an open discovery till the blow be given. They work in the fire with *Erostratus*, but it is a fire like that of Hell, that yields no light before it blow up and consume. Neither is it to be wondered that our Popish Incendiaries are so expert this way, forasmuch as they dare wholly mancipate and sell themselves to the Devil, for the compassing of their horrid ends. Even of the Popes themselves some have reckoned up a Catalogue of twenty four, others more, who have been practitioners or Masters rather of the Black Art; as if they had resolved upon this for their principle, that if God will not help, the Devil shall. How much of the Devil was in the Conspiracy of this Fifth of *November!* as if from the Lake that burneth

Prideaux his Introduct. to Hist. in the fifth rank of *Ægyptian* Magicians.

[illegible]lectere si nequeo superos, *&c.*

burneth with fire and brimſtone, this Maſter of the damned crew had opened a running ſpring of fire and brimſtone in the hearts of thoſe Traytors. And as for the Jeſuitical Conſpiracy which is the matter of our preſent heart-aking, and which deſervedly checks our rejoycings with trembling, what the juſt depth and extent thereof was, and might have proved, muſt be the buſineſs of many Months further ſearch and diſcovery, if as yet through the great mercy of our God, it may be happily fruſtrated.

The ground of all thoſe troubles and afflictions under which the Church of God labours by the hands of her Enemies is the contrariety of temper and ſpirit between them, the antipathy ſown Gen. 3. 15. in the natures of the ſeed of the Woman, and of the ſeed of the Serpent towards each other; in reſpect of which they can no more be reconciled than light and darkneſs. And this is very much fomented and ſtirred up on the one hand by the Devil, in order to the enlargement of his Kingdom: and yet on the other hand doth God ſee fit to permit it as moſt congruouſly ſuiting with the Militant ſtate of his Church here on Earth; unalterably forewarning us to expect that through *much tribulation we muſt enter into the Kingdom of God*, Act. 14. 22. Act. 14. 22. This hath been the common lot of the Church Militant from time to time, *Elijah*-like to be always aſcending to God in its own flames; taking up her Croſs to follow Chriſt, and to become conformable to her head; hereby alſo approving her integrity unto God and the world: for the real Saint would not be diſtinguiſhable from the falſe and rotten Hypocrite, at leaſt unto the eye of the world, did not a tem-

peſt

peſt of Perſecution ſometimes ariſe and blow off the Hypocrites Mask. Beſides, the Church of God never gains more aſſured proofs of Gods Power and Providence over her, than when the exigency and neceſſity of her condition drives her to lay hold on him. As the Stars ſhine brighteſt in the night, ſo in the blackeſt night of the Churches troubles and adverſities kind Heaven opens ſo many the more eyes to watch over her and guard her.

In reſpect of thoſe Spiritual and bleſſed ends and advantages of the griefs and troubles of the Church we may well ſay with St. *Auguſtine*, *Infælix Eccleſiæ fælicitas*, the outward felicity and proſperity of the Church would be one of her greateſt infelicities, as that which would rob her of much of her beſt intereſt.

And yet this will not in the leaſt excuſe or extenuate the crying guilt of thoſe who are the Inſtruments of the Churches Perſecution and bloodſhed. No, let them look to it, if the fire of Perſecution be permitted to try the Gold, ſurely the fire of Hell it ſelf ſhall burn up the droſs. If the green tree that hath both his ſap and fruit may ſometimes be roughly ſhaken with a violent ſtorm, what ſhall be done in the dry? If the Saints muſt drink of the bitter cup of affliction, ſurely the unjuſt tormenters of the Saints may expect a cup of the Wine of aſtoniſhment, and that they ſhould have the dregs thereof wrung out unto them: yea that this Cup ſhould be compounded with ſo many the more bitter Ingredients of wrath, by how much the oftner they have afflicted Gods

Luk. 23. 31.

Pſal. 75. 8.
1 Pet. 4. 17.

Gods *Iſrael*. Which brings us to the ſecond Branch.

2. And that is the frequency of the Enemies inflicting trouble and perſecution on the Church: *Many a time have they afflicted me.* We are to look for afflictions and troubles as familiarly as for our bread: for as we are taught to pray for our daily bread, ſo we are taught to buckle to our daily Croſs too, *Luk.* 9. 23. Had our Reformed Church of *England* no other Enemies in Hell, or upon Earth beſides the *Papacy*, their inceſſant rage, like a fiery *Ætna* continually belching out new flames, and ſmothering exhalations out of its bowels againſt us, were enough to warrant our ingeminated moans and complaints unto God and man with a *MANY, MANY a time have they afflicted me.* Did they ever forbear to ſtrike when they had their opportunity? Not to trace their bloody footſteps in foreign Countries, in their Butcheries committed upon the poor *Waldenſes*, whom they ſo hotly purſued for many years together with Fire and Sword, and all kinds of Hoſtility, as that they reduced them to their Maſter's own forelorn caſe, not to have any corner or hole in the whole world granted them where to lay their heads. Not to mention how many thouſands have been ſwallowed up in that gulf of cruelty, that Hell upon Earth, the INQUISITION. To ſay nothing of the outragious Inhumanity of the Duke of *Alva* in the *Netherlands*. Nor with what prodigious Maſſacres the Proteſtants have been ſurprized in *Germany*, *Paris*, *Lyons*,

Luk. 9. 23.

Mat. 8. 20.

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ons, *Piedmont*, and many other places; what criticiſms of Cruelty have been invented and exerciſed, and all upon the quarrel of the Reformed Religion. I ſay, not to lead you any farther by the way of this Red Sea; let us a little conſider what Tragedies have been acted, and what Deſolations threatened and endeavoured by the ſame ſort of men nearer home in our own *Iſrael*.

No ſooner had King *Henry* the Eighth allowed the Bible to be read in *Engliſh*, and enjoined the Lords Prayer, the Decalogue, and the Articles of the Chriſtian Faith to be Tranſlated into *Engliſh*, and taught the People; but as if thoſe things had had the force and power of a Conjuration to raiſe evil ſpirits by, preſently hereupon the Monks in *Lincolnſhire* blow the Trumpet to Rebellion. Inſurrections are made in divers other parts of the Nation, to the number of Twenty thouſand, and Forty thouſand in bodies; no leſs than ſix or ſeven ſuch ſwelling waves of the multitude fell in, one upon the neck of another, enough to have utterly ingulphed and ſwallowed up the little Ark of Gods Church amongſt us, had not the Heavenly Pylot lent it his Steerage.

In the Reign of King *Edward* the Sixth, the Religious *Joſiah* of our *Iſrael*, beſides the Rebellion that brake out in ſeveral other Counties, inſtigated by Popiſh Prieſts and Friers, for the ſetting up of their fond Idol of the Maſs again;

This

This very City hath a Reckoning with the *Papiſts* not yet fully ſatisfied for, for the long diſtreſs of Siege and Famine by *Arundel* and his Confederates, wherein beſides the eating of Horſe-fleſh, the Inhabitants were forced to make bread of coarſe Bran moulded in rags or clothes, becauſe it would not otherwiſe knead together, as our Chronicles report. Sir *Rich. Baker* in K. *Edward* 6.

The Reign of Queen *Mary* was ſuch a continued Bonefire, not of dead mens bones as were the Bonefires of old, but of living Saints and Proteſtants, that one would think the memory of her flames ſhould ſtill enkindle and heat our ſpirits with indignation againſt the name of Popery. For in her ſhort reign (the ſhorteſt of any ſince *William* the Conquerour, except that of *Richard* the Tyrant) no leſs than two hundred ſeventy-ſeven, ſuffered Martyrdom upon the cauſe of Religion. K. *Rich.* 3.

In the Reign of Queen *Elizabeth* Pope *Pius* the Fifth Excommunicated the Queen, abſolved her Subjects from their Allegiance, and Oath of Fidelity, and gave away her Kingdoms unto the *Spaniard*. In purſuance of which High-way title, that which they called the *Invincible Armada* was ſet out with the Popes Benediction to invade this poor Nation. At which time they boaſted that they would carry away our Land in Turfs; an arrogant flaunt! Much like that of *Benhadad*, and followed with much alike ſucceſs and event, who *ſwore* (1 King. 20. 10.) *that the duſt of Samaria ſhould not ſuffice for handfuls for all the people that were* 1 King. 20. 10.

to follow him. Almoſt innumerable other were the Plots attempted againſt her ſtate aud perſon by Popiſh Votaries and Adherents.

In King *James* his Reign the Conſpiracy of the *Gun-Powder* Villany will be enough to brand the damned principles of this kind of men with everlaſting *odium* and infamy, in the account of all true Goſpellers. If Religion can produce or hallow ſuch hideous projects, one may certainly expect Religion among Devils.

In the Reign of King *Charles* the Firſt, who but this miſcreant brood contrived and acted the Maſſacre in *Ireland*, wherein about Three hundred thouſand were ſtarved, pined, and murthered. And without doubt although men of other Profeſſions too ſhamefully imbrued their hands in the execrable murther of King *Charles* the Firſt, yet the *Jeſuits* and other *Papiſts* alſo needed more than a ſprinkling to clear them from being partakers in that crying guilt. Neither do I queſtion but that the unhappy Toleration was an Egg of their laying; and that theſe Furies ſpit forth the ſparks that fired the famous City of *London*, and turned it into a kind of diſmal Colepit. Although but one *French* Papiſt were at that time executed upon that tremendous occaſion, yet perhaps more of them may be raked out of their dark Cells by the ſearch that is and will be made after the Complotters of this new grand Treaſon and Maſſacre; which is yet but in the dawn of a perfect and full diſcovery. And here we have matter of horror

and

and aſtoniſhment unto every ſoul amongſt us! Who can tell what an univerſal ſweeping calamity the forcing open of one principal Sluce would have let in upon us? What, more murdering of Kings yet! Nay then pray we with pious Mr. *Herbert*, GOD HELP POOR KINGS. We this day find new Argument to excite us to pray for the life of the King, as the Primitive Chriſtians were wont in their ordinary Liturgy to pray *pro morâ finis*; namely, that it would pleaſe God to defer the end or fall of the *Roman* Empire, thereby to put off the lamentable times of *Antichriſt* from their days, very well apprehending the Apoſtles meaning in 2 *Theſſ.* 2. That *that wicked one could not be revealed until the* τὸ κατέχον, *that which withholdeth or letteth were taken out of the way*: and what that was which letted, the Apoſtle durſt not ſpeak out, for fear of incurring the rage of the *Romans* on their new planted Churches; but the thing that letted was the *Roman* Empire, the decay of which the Apoſtle foreſaw, and that Antichriſt would build up himſelf upon the ruins of it. Accordingly, when the Empire came to be broken into various Kingdoms, by the coming down of the Northern Nations, and by other inteſtine occaſions; then did the Pope with all his Creatures invade the vacant ſeat of the Empire. Now whether or no we have not a like parity of reaſon, earneſtly to pray *pro vitâ Regis*, that they had to ſtir them up to pray *pro morâ finis*, I leave to your ſelves to judg.

In Poem ſtiled *Church-Muſick*.

Tertul. lib. Apolog. adverſ. Gentes. cap. 32.

2 Theſ. 2. 6, 7.

And thus having ſhewed you the frequency of *Babylon's* troubling or afflicting *Zion*; I am ſenſible that

that I have herein ſomewhat anticipated my ſelf in the third Branch.

3. Branch of this part of my Text, and that is the earlineſs of the Enemies ſpite and malice againſt the Church or Iſrael of God: *Many a time have they afflicted me from my youth.* Yea, this is their ſagacity and wicked policy to take the firſt advantages, and if it were poſſible, not to ſuffer the Church to grow up to ſtrength and ſtature, but to oppreſs and cruſh it betimes, while it is tender and leaſt able to reſiſt. This was the mercileſs policy of *Pharoah* and the *Egyptians* to drown the *Hebrew* Children as ſoon as the tender Midwifes hand had received them into the world: To doom them to die in Water as ſoon as they began to breath in Air. This was the bloody ſubtilty of *Herod*, to cut off him that was born King of the *Jews* (if he could) as ſoon as the very name of him began to be noiſed. And this was the vigilant policy of the grand Profeſſor of all ſuch deſtructive arts, *Revel.* 12. 4. *The Dragon ſtood before the Woman which was ready to be delivered, for to devour her child as ſoon as it was born.* Oh, how implacable is the malice of the Churches enemies! that although the Church could not be ſuppoſed to do any thing to exaſperate and provoke them in its early minority and youth, yet unprovoked *they have afflicted me from my youth.* What, could nothing of her youthful prettineſſes and beauties charm their pitileſs Adamantine hearts to ſpare the Church in this her ſo pleaſant age? no, not infancy or tenderneſs, not innocency

Rev. 12. 4.

nocency or cauſeleſneſs; nor all her inſinuating excellencies beſides are able to make an Oratory perſwaſive enough unto the Enemies of the Church for one drop of compaſſion, but notwithſtanding all this, *have they many times afflicted me from my youth.* What meekneſs ſo great that can forbear at leaſt to chide with this kind of Ruffian Adverſaries? *O Daughter of Babylon, happy ſhall he be that rewardeth thee as thou haſt ſerved us. Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones*, Pſal. 137. 8, 9. Pſal. 137. 9.

Object. But what, ſhall we yield our Popiſh Enemies ſo great an advantage to acknowledg that our Church is ſo young and ſo late a thing? that our Proteſtant Religion is but of yeſterday? our ſuppoſed Novelty is that which they do inceſſantly charge us with: Sarcaſtically demanding of us, *Where was your Religion before* Luther.

Sol. No, no, with reſpect to our Adverſaries of *Rome*, we ſay, Many a time have they afflicted us from our youth; not meaning the youth of our Church, but only from the youth of our Reformation. And in anſwer to the Queſtion, Where our Religion was before *Luther*? we boldly affirm, where-ever the Chriſtian Religion was imbraced, and the holy Scriptures were received, there was our Religion. And as it bears the Denomination of the Reformed Religion, although *Luther* were a very happy Inſtrument in the Reformation (the meanneſs of the Perſon ſo much the more commending the power of God that accompanied,

panied the work) yet there were clouds of Witneſſes in all ages of the lapſed ſtate of *Rome* that bare Teſtimony againſt that ſpreading canker of her corruptions, before *Luther* was in being. Our own King *Edward* the firſt, four hundred years ago in Seſſion of Parliament, under the ſubſcription of the Peers, utterly renounced the Popes ſupreme Authority. No leſs man than *Lewis* the Twelfth of *France*, in defiance of the Pope, coyned money with this Inſcription, *Perdam Babylonem*, I will deſtroy *Babylon*; ſeveral years before *Luther* began to ſtir. But ſuppoſe we date the beginning of the Reformation from the riſe of *Luther*'s name in the Chriſtian World, which was in 1517, may we not retort their queſtion, *Where was your Religion before Luther*, with another more ſignificant? Where was your Popiſh Religion before the Council of *Trent?* which commenced not till at leaſt ſix or ſeven and twenty years after *Luther* entred upon the Reformation: until which Council there was never ſuch a body of Popiſh Doctrines or Hereſies intirely and profeſſedly owned and received in the world, as now there is. For that Council of *Trent* decreeing many things to be Points of Faith which were not ſo accounted before, hath made no ſmall diſtraction among the *Papiſts* themſelves. Before this time we can calculate unto them out of the beſt Hiſtorians, when and how their ſeveral Heretical Innovations and Idolatrous abuſes crept in.

Vid. Philip. Mornayi myſterium iniquitatis, in oppoſitionibus per totum lib.

The Popes Uſurped Supremacy took place in *Boniface* the third, which was above Six hundred years after Chriſt, though *Gregory* the next immediate

Spondani Epit. Baron. An. 606. Art. III.

diate Pope ſave one before him, earneſtly declared againſt *John* of *Conſtantinople*, that whoſoever ſhould claim to himſelf the title of Univerſal Biſhop was the immediate forerunner of Antichriſt: and urgeth this good argument againſt it, If there be one called Univerſal Biſhop, then muſt the Univerſal Church go to the ground, if he which is Univerſal happen to fall. Before theſe times, inſtead of the Blaſphemous titles of your *Holineſs* in the abſtract; *The moſt great and excellent God on earth*; *The invincible Monarch of the Chriſtian Commonwealth*, *&c.* The Popes were then content with the ſober ſtile of ὑμετέρα σεμνότης, *Your Gravity.*

Ego fidenter dico, quiſquis ſe univerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſuâ Antichriſtum præcurrit, quia ſuperbiendo cæteris ſe preponit. *Greg. I.* 6. Epiſt. 30. So *Conſtantine* ſaluted *Miltiades* Biſhop of *Rome*, as alſo *Chreſtus* Biſhop of *Syracuſe*. *Euſeb.* l 10. c. 5.

The ſetting up of unwritten Traditions in equality with the Sacred Oracles, as it were the bringing of another *Trojan* Horſe into the place of our *Palladium*, the Word of God, came to be ratified in the Seventh Age.

The uſe of Images in Churches grew up into an occaſion of Idolatry about the ſame time; although the firſt ſuggeſtion thereunto was only by a pictured table of ſome of the chief of the Fathers that aſſiſted in the ſixth General Council, hung up in the Porch of St. *Sophia* in *Conſtantinople.*

De Progreſſu hujuſce κακοζηλίας, vid. *Morney.* p. 292, 293. lat. Edit.

Both the name and Doctrine of *Tranſubſtantiation* was no earlier broached than in that *Laterane* Council that convened in the year 1215. And how well (think you) did *Bernard* the *Dominican* believe this Doctrine of Tranſubſtantiation (and the Popes Legate that inſtigated him thereunto) who about the year 1309 poyſoned the Emperour *Henry* the ſeventh with the conſecrated Hoſt? or the ſub-Deacon that poyſoned *Victor* the third in the Chalice?

Carranzæ ſumma Concil. in Concil. primo *Later.* cap. 1.

lice? or *Hildebrand*, alias *Gregory* the ſeventh, that threw the Conſecrated Hoſt into the fire, becauſe it anſwered not his demands (as the Heathen gods did) concerning his ſucceſs againſt the Emperour? I could further open this pack, and ſhew you much more of the ſame ſtuff: but theſe are inſtances enough without an induction of more particulars, to warrant our inference from thence, that the Popiſh charge of Novelty on us is juſtly to be recriminated upon themſelves. And as for the Antiquity of our Religion, ὁ ἀρχαῖσμὸς ἡμῶν ἐστὶν Ἰησοῦς χριστὸς, we appeal unto the holy Goſpel, and the four firſt General Councils. But ſo much for the prejudice and the ſpite of *Iſraels* enemies againſt her, even from her youth. I muſt forthwith betake my ſelf unto the ſecond principal part of the Diviſion of my Text: And that is,

Nicænum, Conſtantinopolitanum, Epheſinum, Chalcedonenſe.

II. The fruſtration of the Churches Enemies in their miſchievous attempts againſt her: *yet they have not prevailed againſt me.* Whatſoever probability of ſucceſs may appear for a while on the Adverſaries part, there ſhall be no final or total prevailing againſt the Church. *Haman* for a while ſeemed to be in a fair way to have prevailed againſt all the *Jews*, when he had the Letters of Execution ſealed with the Broad-ſeal, and Poſts ſent forth; whereas in the mean time he was but twining a Rope for his own neck. The Enemies confidences and inſultings may grow high, but ſuch kind of heights can ſerve for no other purpoſe, than like the ſilver and golden Precipices, which the Emperour *Heliogabalus* deviſed and would have prepared for himſelf, to make his ruin

Eſth. 7. 9, 10.

ruin to be the more obſerved and taken notice of. *Sennacherib* may boaſt that with the ſole of his feet he would dry up the rivers of the beſieged places; but God was able to make the hearts of his Soldiers as water to fill up the Channels. God diſappointed the devices of the crafty, ſo that their hands cannot perform their enterpriſe. He taketh the wiſe in their own craftineſs, and infatuates their counſels when they are carried headlong in a bad cauſe: he makes them to loſe themſelves in the Labyrinths of their own wily brains; and their crafty policies ſo intricately woven, ſerve oftentimes but as a key of many Wards to open the Chambers of Death unto themſelves: as is famous in his rendring this days Conſpiracy fatal unto its own Authors. On the other hand, on the behalf of thoſe whom God undertakes to protect and ſhield; he hath infinitely more ways and methods in the courſe of his wiſe Providence to ſecure and preſerve them, than their moſt deadly lurking enemies can find how to hurt and injure them. Gods Iſrael have the Captain of Salvation on their ſide, the Lord Jeſus Chriſt who ſo leads on the army of Saints againſt their enemies, as that you may be ſure he will bring them honourably off again. We have in him not only the vertue of his Death and Reſurrection, but alſo the benefit of his Interceſſion, ſupplying us with invincible ſtrength to overcome our enemies; we have with him alſo legions of powerful Angels to fence and guard us, one of whom in one night ſmote in the Camp of the *Aſſyrians* an hundred fourſcore and five thouſand. So that whatſoever enemies think effectually to prevail againſt the Iſrael or Church of God, muſt firſt make

2 King. 19.24.

Job 5. 12, 13.

Heb. 2. 10.

account to cancel all the Promiſes that are given for *Iſraels* ſecurity; he muſt firſt overcome God himſelf, his Power, his Wiſdom, and all his other Attributes concerned for his People; he muſt ſubdue the Captain of our Salvation, ſtorm Heaven, and put all the glorious Hoſt of thoſe Guardians of the Saints there to the rout, before he can perfectly and fully prevail againſt Gods Iſrael. Bravely therefore doth the Prophet in an Ironical Apoſtrophe upbraid the enemies of *Jeruſalem* upon this very conſideration, *Iſa.* 8. 9, 10. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces; and give ear all ye of far Countries, gird your ſelves and ye ſhall be broken in pieces. Gird your ſelves and you ſhall be broken in pieces. Take counſel together and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand, for God is with us.*

Iſa. 8. 9. 10.

Yet here I muſt caution you, That you do not imagine by what hath been ſaid, that you have any abſolute ſecurity given unto any particular Churches but that they may be prevailed againſt. This atteſtation of Gods Providence for *Iſraels* ſafety in the Text, and that other promiſe of our Saviour in *Mat.* 16. 18. *Upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it*; are to be underſtood to ſpeak of the Church *univerſim*, and not *partitim*, any farther than particular Churches do ſtill ſtand firm upon the rock of ſound Faith, and a good Chriſtian life, on which Chriſt hath founded the whole. We know particular Churches have been broken off, as that of *Jeruſalem*, *Corinth*, the Seven Churches of *Aſia*, &c. and yet Chriſt hath ſtill his Church in the World, and will have till time ſhall have an end. As for the Church of *Rome* it ſelf,

Mat. 6. 18. *Grot. in loc.* See alſo Dr. *Hammond.*

ſelf, it was long ſince forewarned (though ſhe take but little notice of it) *that ſhe ſhould not be high-minded but fear*, leſt ſhe her ſelf were cut off after the ſevere Example of the *Jews* before her, *Rom.* 11. 20, 21, 22. Nay, the words ſound like a clap of Thunder, *Otherwiſe thou alſo ſhalt be cut off.* Undoubtedly God might have cut off this Church of *England* with the curſed *Powder-Plot*, or with the dreadful ſtroke which was intended us in this new forged Conſpiracy, and yet have been juſtified in ſo doing: eſpecially conſidering how highly we have provoked him thereunto, by the prophane and cuſtomary neglect of moſt of the duties of Religion, and Divine Worſhip among the general ſort of men; by the uncharitable factions and diviſions of others, by the looſe Drunkenneſs and the loud Swearing; by the groſs Whoredoms and Uncleanneſs; by the univerſal lukewarmneſs that is amongſt us. But perhaps God foreſaw that our ruin had been a mortal wound to the Proteſtant Religion throughout Chriſtendom, or might have ſet the whole true Church of God in the world a-bleeding, in ſuch an hopeleſs manner, as would not have been eaſily ſtanched again: and ſo conſidering his Church amongſt us as ſo main a part of the true Catholick body, perhaps God hath ſpared and delivered us who were a part in faithfulneſs to the whole.

Rom. 11. 20, 21, 22.

Jer. 5. 7, 8, 9. Rev. 3. 16.

III. And now let me obtain a little of your Patience for the third thing remarked in my Text, and that is the Churches thankful Reflexion on her afflictions and the happy iſſue of them, ſuggeſted by the Pſalmiſt, *Let Iſrael NOW ſay.* Juſt the ſame triumphing

phing Epentheſis in the midſt of a ſenſe, that we
Pſal. 124. 1, 2. find *Pſal.* 124. 1, 2. *If it had not been the Lord who was on our ſide, now may Iſrael ſay: If it had not been the Lord, who was on our ſide, when men roſe up againſt us: Then they had ſwallowed us up quick*, &c. Let *Iſrael* NOW eſpecially ſay and glory hereof, in that the Lord hath been pleaſed to warm our hearts a-new, with the freſh ſenſe of a diſcovery, perhaps of little leſs moment than that which this day commemorates unto us. Let *Iſrael* now ſay, yea and as our Pſalmiſt deſcants upon it, *Let us ſay it over again and again, MANY, MANY a time have they afflicted me, yet they have not prevailed againſt me.* You come home to the very heart of God by a grateful acknowledgment of his mercies; you ſet him up a new Pearl in his Crown; for thus we ſometimes find God himſelf, as it were, decking his name with new Titles, taken from the Mercies and Deliverances which he hath wrought for his People, *I*
Exod. 20. 2. Pſal. 81. 10. Jerem. 23. 8. *am the Lord thy God which brought thee out of the Land of Egypt, out of the houſe of bondage; and the Lord which brought up, and which led the ſeed of the houſe of Iſrael, out of the North-country*, and the like.
Pſal. 22. 3. In *Pſal.* 22. 3. he is elegantly ſaid to be יושב תהלות *inhabiting the praiſes of Iſrael*, that is either dwelling in and among the Tribes of *Iſrael* who celebrated his praiſes, or inhabiting the place, the Tabernacle, the Ark, whither they brought and rendred his praiſes to him. But why inhabiting the Praiſes of *Iſrael*? Were there not many other ſorts of offerings which the Devotion of *Iſrael* preſcribed him beſides Praiſes? yes, but praiſes carry the garland from them all, becauſe he ſhould not ſo ſoon be diſlodged out of them,

them, but ſhould longer inhabit Praiſes than any legal ſervices whatſoever: according to that ſaying amongſt their *Jewiſh* Writers, that every Corban or Sacrifice ſhould ceaſe, but that the Sacrifice of Praiſe. *Buxtorf. Lexicon Rabbin. in voce* קרבן.

Therefore with all the moſt ſignal Praiſes, let *Iſrael* now ſay, and ſay aloud too, that, if poſſible, the eccho of our rejoycings might carry terrour and trouble over all their Papal Monarchy, that *although they have many times afflicted us, yet they have not prevailed againſt us.* Can you do leſs in zeal for your Religion, than celebrate the praiſes of God for the preſervation of it? eſpecially when the ſafety of your perſons, your lives, and all that is near and dear unto you is concerned equally with your Religion? But unto you that are in Authority above others, I humbly remonſtrate, Doth not the blood of that Worthy Knight, and Juſtice of the Peace, Sir *Edmundbury Godfrey*, unto whoſe Title we may now ſuperadd the Martyr (a thouſand times more deſervedly than the *Romiſh* Party do Canonize for Martyrs, *Garnet*, *Winter*, *Digby*, and other inſtruments of the Powder-plot), I ſay, Doth not his blood cry loud enough, to rouſe and awaken all your Zeal, Care, and Courage againſt thoſe Catholick Murderers? Are not his wounds ſo many mouths to beſpeak you plain enough, that he hath but acted that part which you all muſt do, if you ever come to lye at their mercy? I do believe indeed that this County of *Devon* is as clean and free of this ſort of Locuſts, as any one ſhire in *England*; yet had this late Conſpiracy taken effect, you would have found by this time ſuch numberleſs ſwarms of them filling the City, and the whole Country about, as if the *Marian* Ge-

An Advertiſement to Magiſtrates.

Rev. 9. 3.

Generation had riſen out of the Earth again. And had this come to paſs, then inſtead of an opportunity to celebrate our Deliverance from the Treaſon of this fifth of *November*, it would have been accounted on the other hand, a new fifth of *November's* Treaſon, only to dare call it ſuch. We could not have adventured here to meet together, for the offering up our ſacrifice of praiſe to God, without the
Luk. 13. 1. danger of the *Galileans* fate to have our blood mingled with our ſacrifices; and for you in ſpecial that wear the badg of Magiſtracy on you, to have your ſcarlet-Gowns dipt afreſh in your own gore. Now therefore to excite you to vigilancy, againſt the ſeeding of any of thoſe evil tares amongſt us, I ſhall only preſent you with two Conſiderations:

1. The Abſurdity of their Doctrines (I mean their Doctrines diſtinctive and characteriſtick of Papiſts, as ſuch) even to common ſenſe and reaſon, and much more to become matters of Faith. For example, as to their Doctrine of Indulgences, which gave the firſt offence unto our Reformers, what more ridiculous than to believe what the Preachers of Pope *Leo* the Tenth, publiſhed out of their Pulpits; that at the ſound of the money, as it was caſt into the Baſon, thoſe ſouls whom they intended to buy out of Purgatory, skipped and leaped for joy amidſt the flames, and preſently mounted out of Purgatory?

What greater violence to Reaſon than to believe their Doctrine of Infallibility? Place it where you will, either in their Popes or in their Councils; of both which, there have been manifold inſtances of their contradicting and nullifying the acts of each other,

other, and yet both muſt be held infallible.

Can you reconcile it unto any honeſt mind and underſtanding, that the common people ſhould be able to ſerve God acceptably in a publick worſhip ſealed up in an unknown tongue?

That Doctrine of Tranſubſtantiation, what is it but an *opium* that ſtupefies all the ſenſes of a man? For a man muſt belye not only his own, but the ſenſes of all the world beſides, whereby we know bread to be bread, and wine to be wine, becauſe we ſee it, and taſte it, and feel it, before we can receive this groſs Tenet.

What an unreaſonable thing is it to have their not-written Traditions impoſed upon us for a rule of faith equally with the holy Scriptures, and yet none of them in the mean time vouchſafe to inform us how many theſe Traditions be? or to be continually forging new Articles of Faith as indiſpenſably neceſſary to Salvation, and yet never tell us when there will be an end of coyning any more?

Who that hath but well learnt his Primer, or can turn to the ſecond Commandment there, can brook their worſhipping of Images? The publick ſcandal of which is more than any one thing beſides, to prejudice both *Jews* and *Turks* againſt their imbracing of the Chriſtian Religion; neither of whom can indure the uſe of Images in their Oratories or places of Worſhip. New Survey of the *Turkiſh* Empire: *Tit.* of their Oratories.

As for the various meaſures of the Taxes of the Apoſtolical Chancery, as they call them, where you may have diſpenſations and abſolutions of all kinds, and which are no leſs commonly uſed amongſt the Popes brokers, then the books of Cuſtoms and En-

tries among Merchants. What ſtrange traffick is that by which the abſolution of Impoyſonings, Sacriledg, Simony, Fornication, Adultery, Inceſt, nay Sodomy, Brutality, and other the moſt horrible and enormous crimes are rated at a leſs price, than the leaſt Diſpenſation of eating of fleſh on days forbidden by the Pope. Now if a man can utterly abdicate natural Reaſon, let him give himſelf up to believe ſuch ſtrange incongruous lies.

2. My ſecond Conſideration is the dangerouſneſs of their Principles unto Civil Government, and unto the peace of States and Kingdoms; ſuch as are their diſpenſation with Oaths, their allowance of breaking faith with thoſe whom they are pleaſed falſly and abuſively to call Hereticks; their Excommunication of Kings and Princes, and then deſpoiling them of their Kingdoms, and murdering their perſons by any that can firſt come at them, if they refuſe to own fealty to the Pope, or are not obſequious to all his *placita*. Tell them of giving unto *Cæſar* the things that are *Cæſars*, Pope *Urbane* the ſixth hath an excellent Evaſion for that, *viz.* that thoſe words of Chriſt, *Give unto Cæſar the things that are Cæſars*, took place only till his Aſcenſion, but after his Aſcenſion they were of no moment, ſeeing that Chriſt himſelf ſaith, *Joh.* 12. 32. *If I be lifted up from the earth, I will draw all men unto me*; that is, all Kings and Kingdoms under the Empire of the Pope: whom he therefore concludeth to be King of Kings, and Lord of Lords: thus abuſing the Sacred Word of God, as if it were no better than a meer *Paſquil* or *Burleſque*.

In lib. Scripto per quendam Joh. de Therano, ſed juſſu urbani Pap. 6.

Joh. 12. 32.

But

But may it be ever hoped that this proud *Apocalyptical* Beaſt will yield himſelf to be cicurated and tamed? Alas, his lofty claim of Infallibility renders him too ſtubborn and untractable for that. Yea, it hath long ſince been believed by many; that ſo great is the peſtilent infection of this Chair of *Rome*, that with the contagion thereof it inſtantly infected him, whoſoever ſat in it *.

I conclude therefore unto you as *Luther*, when in a great ſickneſs he made his Will, bequeathing his deteſtation of Popery to his Friends and Paſtors. Or as the Reverend Dr. *Holland* for twenty years together *Regius* Profeſſor of Divinity in *Oxford*, when he went any Journey, he is ſaid to depart with this Valediction unto the Fellows of the Colledg (which is all I have to ſay) *Commendo vos Dilectioni Dei & odio Papatus & ſuperſtitionis*: I commend you to the love of God, and to the hatred of Popery and Superſtition.

* As it did *Pius 2d*, and *Paul* the 4*th*. who before they were made Popes were zealous Reformers, but afterward all was forgotten. *Fuller* in his life.

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